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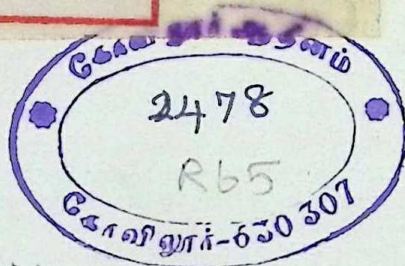
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THE LIBERATION OF ANIMALS



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AKTANANDA



1970

THE VEDANTA MOVEMENT
Batheaston Villa, Batheaston, Bath, England

To Srimati Rukmini Devi,
With good wishes,
Swami Arokya...

INTRODUCTION

The second edition of *The Liberation of Animals* appears in an enlarged form. All the articles in the first edition were taken from *The Common Life*, a newsletter published at our headquarters, and from *Spiritual Living*, a bulletin published at our London Branch Centre. This edition includes some new articles from *The Common Life* and comprises "Lessons from a Dog" and "Lessons from Two Cats" which were separately published in printed form.

The liberation of animals means saving animals from all forms of exploitation. From the standpoint of animals, all the civilisations of the East and the West that have flourished for the last seven thousand years have been cruel and oppressive. It should be our objective today to build a new civilisation throughout the world by eliminating cruelty and killing. The scientific and organisational resources are at our disposal today; the only thing needed is a moral and spiritual purpose. I shall feel happy if this new edition of *The Liberation of Animals* helps in creating and strengthening this purpose.

This is an opportunity for me to express my gratitude to Miss Alice Castle for collecting carefully the cuttings about animals from the different newspapers, and to Miss Ida M. Croome for preparing the typescript of this edition. Some of the British newspapers are rendering immense service to the cause of animal welfare, and I acknowledge the benefit I have derived from the interesting articles they have published.

It is my hope that readers, not already convinced, will feel inclined to revise their opinion about animals, and advocate the programme for animal welfare given in this booklet. Lovers of animals will find *The Mind Changers* by E. Douglas Hume (Michael Joseph Ltd.) and *A Century of Work for Animals* by Edward G. Fairholme and Wellesley Pain interesting and useful.

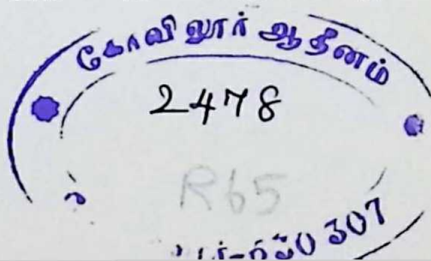
Swami Avyaktananda

Batheaston Villa, Bath, England

January 20, 1970

CONTENTS

	Page
Our Responsibility	5
Men and Subhuman Creatures	7
A Wild Cat's Love	8
Food and Morality	9
The Aim of Biology	10
Living Beings' Nature is Spiritual	11
Intelligence of Animals	12
Friendship between Men and Animals	13
Animal Welfare	14
The Bridging of the Two Worlds	17
The Liberation of Animals	18
Co-operation of Men and Animals	20
A Substitute for Vivisection	20
The Live-bait in Angling	21
The Wrongness of Factory Farming	22
Vegetarianism and Population	23
Reverence for Life	24
A Cruel Industry for Fashion	26
Life's Affinity with Life	26
Lessons from a Dog	29
Lessons from Two Cats	32



THE LIBERATION OF ANIMALS

Our Responsibility

A Bengali poem by Swami Vivekananda, a prophet of the New India, says that serving a Jiva (living being) is the greatest form of worship. Service must not remain confined to the human species; it must embrace subhuman creatures as well. Thomas à Kempis says in the Imitation of Christ that there is no creature so little and so worthless as not to manifest goodness in its life.

Tolstoy, in an essay, gives a vivid description of the happenings in an abattoir, and makes us fully conscious of the horrible exploitation of animals by men. One feels utterly helpless as one finds that absolute harmlessness cannot be practised in life; in breathing, speaking, walking, digging, and discharging many normal duties of life, and also in inadvertence, we are continually killing many forms of life. But if one is sincere, and keeps in mind the ideal of eliminating every form of avoidable and unnecessary cruelty and killing, one's compassion and discretion show the right path of non-violence to follow.

Modern science, psychology and organisation, if constructively used on a moral foundation in this nuclear age, can enable us to build a paradise on earth. This paradise need not remain a co-operative commonwealth of human beings; it can become a co-operative commonwealth of all living creatures. In the seventh century B.C. the Hebrew prophet Isaiah conceived of such a commonwealth; Eastern tradition preserves a saying of Jesus about a dead dog: "Pearls are not equal to the whiteness of his teeth"; and the Koran says that all living creatures form one family. The compassion preached by Buddha is known all over the world; and the Taoist philosopher Chuang Tze said in the third century B.C. that in the most ancient society men and animals lived on perfectly friendly terms. The Indian epic Mahabharata says: "Just as life is the most desirable object

to one, so it is to all beings. Applying the same standard to all as they apply to themselves, the truth-lovers should show kindness to all creatures." Science can today produce protein for the human race in a harmless way; animal psychology can discover ways for domesticating wild animals in order to make them secure; chemical meat can be produced for meat-eating animals by modern chemistry; and modern organisation can establish reserves and woodlands for suitable homes of wild animals. As soon as all nations have become politically, economically and culturally free, a great vista will open up before us to undertake animal welfare work on a world-wide scale. The liberation of mankind has to be followed by the liberation of animals since there cannot be a true civilisation without pity and compassion, and such a civilisation must advocate humane food, humane dress, humane sport, humane medicaments and humane pursuits.

If the world is a moral order, then the human race cannot escape from the result of the sins committed through the ruthless exploitation of animals; it is high time that we realised our responsibility and mended our ways. If the world is not a moral order, then we need not have any fear of punishment; but we should remember that the feeling of oneness with all, and activity impelled by pity and compassion are needed for the fulfilment and perfection of life, and we must change our behaviour.

Can an animal curse? There is the true story, connected with the All-Ireland Donkey Protection Society, about an oppressed donkey which committed suicide by entering the sea in Antrim. There are true stories about many animals which, while being killed, look pathetically at us as if to say: "I am helpless; why are you killing me? I long to live as you do." In a publication of a society against vivisection there is a story of the monkey in a research laboratory in England. It was kept in a glass case in a secluded room, its eyes were falling out, and it was breathing with the greatest difficulty. By chance an electrician entered the room, and seeing the plight of the monkey, he came near it and showed sympathy towards it. The monkey buried its head in its arm and sobbed like a child. The electrician was so upset that he could not sleep that night. While I with some British friends was in India in 1947-48 in connection with the Indo-

British Goodwill and Cultural Mission, we were taken to a research laboratory; there we were shocked to notice a cat bound by its legs and gasping, its body stretched out and many limbs mercilessly cut. In this booklet there is also the pathetic story of the wild mother-cat which was shot.

Many potentialities in animals have not yet been fully studied or explored. In spite of various obstructions, a wasp dragging a caterpillar can find its home in an amazing way. Dogs and elephants can be very intelligent. The co-operative endeavours of bees and ants, and the engineering skill of beavers are well known. The migrations of birds and of eels are very astonishing. A five-month old kitten used to play with a mouse; it learned to kill mice after noticing, on several occasions, the act of killing by another cat. A dog was fed for a long time on milk and other harmless things; there was no emission of saliva from its mouth when meat was first given to it. In the non-aggressive corner of the Moscow Zoo, animals ordinarily inimical to one another have been taught to live together. The behaviour of men and animals is due to habits; and habits are subject to change.

In spite of our aggressiveness and bad habits, our nature is essentially good and there is natural compassion in us. Some years ago, just before Christmas, an extraordinary event happened in an abattoir in Salisbury, England. Some men there, all of a sudden, became overwhelmed with compassion for a lamb and continued putting it at the back of the queue. The manager came to know what was happening, and bought the lamb. This lamb afterwards became the pet of the abattoir. Compassion lies hidden in the mind of man. When it becomes an active force and frustrations are removed, a non-violent society will come into being. We have to prepare the way by becoming more and more kind and compassionate.

Men and Subhuman Creatures

All forms of life seem to have a common pattern, and every creature seems to have a sense of affinity with every other creature. Mrs. Barbara Woodhouse says in an article entitled "Talking to Animals" in *The Observer*, Sunday, January 3, 1954, that she learnt a method of communicating with animals from a very old "Guaranee" Indian in South America, and tried the method successfully on a horse that was a killer

and on a steer that went mad. She remarks: "I believe that all animals can be controlled by knowing their language . . . It is a trick that overcomes fear in animals, and most wickedness in animals is caused by fear . . . My life is ruled by animals. I often wonder whether it is worth it, never being able to go away or happily leave my animals. But in my inner heart I know that such undying affection, such unquestioning love, is almost only found in the animal world."

Lorenz in his *King Solomon's Ring* throws a new light on animal behaviour. According to his descriptions, wolves and dogs appear to have a spirit of chivalry inasmuch as they do not kill the members of their own species which surrender themselves after being defeated in the fight. I read in a newspaper that in India two children, who were brought up by wolves, were discovered in a den with three wolves and two cubs.

It seems to be certain that every form of life has a unique power of understanding every other form of life. This power of feeling affinity may remain suppressed for a long time, but it expresses itself whenever the environment is favourable. The superiority of man consists in the capability of manifesting fully this sense of affinity, and it is on such a foundation that man can build a harmless civilisation in which all creatures can live in tolerance and goodwill.

A Wild Cat's Love

In Memory of a Wild Cat by W. J. Wessels was issued in the form of a leaflet by The Animal Crusaders Inc. of The United States of America; it was reprinted in 1956 in the Christmas number of *The New Zealand Vegetarian*, and its substance is given below:

Mr. Wessels went out for hunting. He spotted a wild cat about to pounce on something, and he fired. The wounded cat jumped out of the shrubs and got on to a ledge which was high up, on the far bank. As he saw two kittens come out of the hole on the level with the ledge to meet their mother, he took pity on them and did not shoot again. The cat immediately lay down. He saw three kittens gathering around her, evidently for their supper.

The cat was panting but remained quiet for some time. Then she raised her head, arched her back and attempted to

wash the kittens. The wounded mother found her work difficult. She took one kitten in her arms and licked it very affectionately. Then he saw a horrible thing. The cat fastened her teeth in the little kitten's neck and killed it. The second was washed and killed in the same way.

He jumped into the bed of the sloop, determined to save the last kitten, but he was too late. He saw that she was gathering them to her and trying to cuddle round them as all other cats do. It was a pathetic sight. When she saw him she pressed the dead kittens against her own body, shielding and protecting her babies from the enemy. She lifted her head and spat at him, and then she died.

He says: "The mother cat was dead from the bullet through her lungs—and I had fired the shot . . . I found myself repeating . . . : 'Poor kitty, I am sorry, kitty, terribly sorry' . . . I placed the bodies of the dead kittens against that of the brave mother, the wild cat mother, who had killed her babies rather than let them die of hunger."

With tears in his eyes, he left the place.

Killing for sport is most demoralising; it is beneath the dignity of man. A lover of animals once shocked me by saying that the periodic paroxysms of bloodshed in human society are the just punishment for men's deliberate torture and killing of subhuman creatures.

Food and Morality

To be moral, we must not have food by cruelty or killing; morality demands that we must be vegetarians. But have not plants life? If we can kill plants for food, why should we not kill animals for the same purpose? In reply one can ask: if we can kill animals for food, why should we not kill man as well for food? The prevailing morality and law do not allow us to be cannibals. In the future, when there will be an extension of morality and law, society will not allow us to be meat-eaters. Then, the use of science for constructive purposes will enable us to avoid even the indiscriminate destruction of plants. Our ideal should be to reduce cruelty and killing as much as possible. Proper vegetarian food can give the necessary nourishment even to those who have to do hard manual labour.

A pint of milk a day, needful butter, kosher margarine, olive oil and any other vegetarian fat, fresh vegetables, cereals, brown bread, and vegetarian protein foods can be sufficient for our nourishment. Lentils, peas, beans, nuts and cheese can give us the necessary protein. (Many other kinds of food which we normally eat are found to contain protein. People will find it easy to be vegetarians if they do not at first give up eggs; those who are strict can have unfertilised eggs.) Lentils can be used for soup, rice-lentil stew, vegetable stew, and rissoles. Different nut-mixtures available in Health Food Stores can be used for making rissoles, soups, stews and sandwich fillings, and in salad. Boiled peas, pea-soup and pea rissoles are tasteful preparations. Black-eyed beans (from the West Indies) are easily boiled, and can be taken with boiled vegetables. Boiled cashew nuts can be used for savoury and sweet preparations. Stew-mixtures can be bought cheaply from old-fashioned shops in London and other parts of the country. They should be cooked slowly with vegetables for about two hours and are nutritious. Sweets like rice-pudding, and semolina-pudding are easy to make, and fruits like apple, pear and banana can be taken with them or alone.

Those who like to be vegetarians but are doubtful about what they can eat will find from the above suggestions how easily a three-course meal can be prepared; such a meal will not necessarily be dearer than a flesh meal. Travelling vegetarians should know that salted cashew nuts, salted peanuts, potato crisps prepared in vegetable oil, and cheese sandwiches are available in station restaurants.

The Aim of Biology

Just as astronomy and physics showing the vastness of the universe and the mystery of the atoms create a spiritual thrill in the mind, so biology revealing the phenomenon of life in plants and animals enables us to feel the unity of life and to follow a system of ethics based thereon. Astronomy, physics and biology, presented in this way, can play a constructive role in building up character in a spiritual sense, and in enlarging our consciousness to feel the unity of the universe and of life. Unfortunately the destructive role of science is too powerful today to enable us to know the constructive aspect.

In 1958 *Daily Mail* published the report about a Grammar School where the biology mistress, assisted by the pupils, was chloroforming to death kittens in a tin in the school laboratory and using them for dissection. The teacher "had three cats to breed kittens for the purpose and also used kittens brought by the children." The affair was investigated by the inspector of the Royal Society for the Prevention of Cruelty to Animals, and taken exception to by the chairman of the Council Education Committee, the deputy director of education, and the parents of the pupils. The headmaster wisely stopped such dissection in the school laboratory. It is not known how many other schools teach biology in the same fashion. If a teacher kills the finer susceptibilities of boys and girls in this way and stimulates sadism in them, he should not complain when he is knocked down by one of the boys at a street corner.

Science will not fail to bring disaster to the world and to demoralise scientists and science students, if the mere intellectual knowledge of the details of natural phenomena and of life remains the only goal, and if the students are stimulated to seek power thereby. Every branch of knowledge should have an emotional and spiritual aspect side by side with its intellectual aspect. The sanctity and sacredness of life can be instilled into the hearts of boys and girls through the proper presentation of biology; and a co-operative spirit can be created in them by showing how wonderful is the co-operative commonwealth of cells in plants and animals, and how, when certain cells become obstinate and self-seeking in the human body, cancer becomes the result, bringing ultimately destruction to all the cells.

Living Beings' Nature is Spiritual

Spirituality is an intrinsic quality of every form of life; it is unfolded with the development of consciousness, and becomes fully expressed when consciousness is deepened and broadened. It lies in the core of every living creature as a vague sense of affinity with all forms of life and as a vague feeling of oneness with all. Man is naturally spiritual—naturally good. He has natural sympathy for all and is naturally co-operative. His spiritual nature must not be judged by the last seven thousand years of class society. In

the classless society he was co-operative and had a natural sense of oneness with all. Scarcity and frustration have changed man's nature. Removal of frustration and scarcity will take away fear from him and he will feel free and spiritual again. Life is the same everywhere and man's natural spirituality (his feeling of oneness and of sympathy, and his spirit of co-operation) is clearly understood from the behaviour of animals.

Henry Bailey Stevens narrates in his *The Recovery of Culture* that once a chimpanzee had escaped and climbed up a tree and would not come down although called again and again by its owner. Then the owner feigned that she had pain in her wrist, and the chimpanzee, seeing this, at once came down and began to kiss her wrist. Kropotkin says in his *Mutual Aid* that once he observed in Brighton Aquarium a crab which had fallen on its back in the corner of a tank. Soon another crab came and tried to bring the fallen crab to its natural position, but failed to help it. Then this crab went away and came back with a few others and they all struggled together for a long time to help the unhappy crab. This is one example of the spirit of co-operation that all creatures have.

Why have living beings forgotten their natural sympathy and natural spirit of co-operation? H. Munro Fox writes in *The Personality of Animals* that, in a large aquarium at Plymouth there were five large marine crayfishes and with them twenty hermit crabs; they lived together in peace for a long time until food was made scarce; then the big fishes attacked the small ones, pulled them out of their shells, and ate their soft tail ends. All these instances are instructive since they show clearly the nature of living beings and their behaviour. The story of the crayfishes and the crabs is a clue to know how natural catastrophe, the increase of population and scarcity of food, clothing and shelter can change the nature of man, and how through a better social system and better ideas man can regain his spiritual nature.

Intelligence of Animals

The pernicious dogma that animals have been created for food and comfort of men should be discarded by civilised men and women. Because of the existence of the common

life underlying all lives and because of the goodness existing underneath the passions of men and ferocity of animals, spiritual contact is possible between man and man, and between men and animals. A sense of affinity with all lives always seems to exist, although vaguely, in every form of life; it is for this reason that domestication of animals has been possible. No form of life is absolutely devoid of intelligence. An animal, say a cat or a dog, cannot really be compared to a child. A child does not know how to look after itself and gather food for itself. An animal in its limited sphere is fully aware of its needs and able to resort to methods for its own security. An animal does not want food and shelter alone: it also wants affection as is quite evident in domesticated animals. Even the worms are intelligent enough to learn.

At the University of California earth-worms were put in a maze and were taught how to reach nice and moist moss by making the correct turns. Within a short time they learnt how to avoid electric shocks and rough sandpaper. Sacredness of life, and respect for every living creature should be the accepted principles in all the faiths of the world. In sea life and in forest life it is quite obvious how one life is depending on another life. But man is meant for assuming spiritual leadership and for building a co-operative world in which all unnecessary and avoidable cruelty is eliminated.

Friendship Between Men and Animals

The oneness preached by Yoga and Vedanta, and the universal compassion preached by Buddha are concretised in the Holy Mountain which was visualised by Prophet Isaiah. If we believe in spiritual oneness, we must work for it consistently: the ethics of oneness must bring about a spiritual world in which all races are free and happy; and it must ultimately build a commonwealth in which men and animals can live in co-operation, and in which all unnecessary and avoidable cruelty and killing are eliminated.

Prophet Isaiah says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy

in all my holy mountain." Can it ever materialise? Read *My Wild Friends* by James Walton, who in his house at Chester-le-Street, County Durham, tamed lions, leopards and tigers. People were used to seeing him going out shopping with a fully grown leopard. He implicitly believed in what his mother used to tell him when he was a young boy: "There is good in everyone if you can find it." He domesticated all these animals not by any mysterious means, but by using common sense, sympathy and the understanding of animal nature.

Animal Welfare

International Animal Service represented a group of people in London, who, in co-operation with Animal Welfare Societies, intended to "speak for those who cannot speak for themselves." It organised two conferences in London in 1945 and 1951, in which the representatives of different animal welfare societies took part. It was associated with the Vedanta Movement and its activities stopped when the Vedanta Movement was moved from London to Bath. The programme and the objects of the International Animal Service should be known to all:

1. (a) To strive for the recognition of the unity and sacredness of all forms of life as the basis of love and service to animals, and to organise gatherings for the prevention of cruelty to dumb creatures; (b) to systematise the ideas of non-violence and of the sanctity of animal life as found in different Scriptures, and to appeal to the followers of different Faiths to abolish the ceremonial killing of animals, which is a practice against the moral sense of humanity; and (c) to present to the world public the gospel of Oneness, Love, Pity and Compassion to animals as propagated by the inspired poets and philosophers of different nations.

2. (a) To expose the selfishness and possessiveness involved in putting defenceless pet animals "to sleep" for one's own convenience and through false pity; (b) to declare in an International Animals' Charter the moral right of animals, having the same longing for life, to live and thrive as men do; and (c) to press the need of suitable homes for unwanted animals, of drinking troughs for thirsty animals, and of dispensaries and hospitals for sick and injured animals all over the world.

3. (a) To make people realise that slaughter of helpless animals for food is repulsive to man's moral nature, and to vindicate a regimen of natural food obtainable in a harmless manner; (b) to use the achievements of modern science and modern technique for the production of wholesome and nutritious food on the basis of comprehensive dietetics; and (c) to discuss the repercussion of man's thoughtless or deliberate cruelty and of the eating of flesh of animals killed in a state of fear and torment, upon man's moral nature.

4. (a) To entreat people to realise the vileness of the atmosphere of an abattoir in which animals can be killed in sight of one another, amid groans, bellows, and the smell of blood; (b) to appeal to people to give up the thoughtless and cruel practice of boiling live animals for food as prevalent in certain countries; and (c) to expose the wrongness of vested interests, bad habits, cruel conventions, and the lust for flesh, which hinder the acceptance of a bloodless diet and the inauguration of a comprehensive food reform.

5. (a) To make a detailed study of the conditions of domestic and wild animals in all countries, and to establish a relationship of mutual give and take between Animal Welfare Societies in different countries; (b) to urge people to spread all over the world, through literature, groups and societies, experiences of all well-established Animal Welfare Societies; and (c) to press for legislation, wherever necessary, for the prevention of cruelty to animals.

6. (a) To plead for a humane education admitting the moral right of animals to exist without unnecessary interference by men, and discarding the cruelty and greed involved in "humane" stunning, "humane" killing, chaining, caging, bull-baiting, cock-fighting and unnecessary muzzling as practised in different countries; (b) to preach against the beating, prodding and tail-twisting of animals, against regarding animals as untouchable through false religious sanctions and against the victimisation of performing animals in circuses, etc.; and (c) to introduce a system of child-education on the basis of a sense of respect for animals, in opposition to the idea of the absence of soul in animals; to teach children to understand the feelings of pain and joy in animals, to abstain from teasing and frightening animals, and to develop their moral nature through compassion and service to animals.

7. (a) To appeal to women, through their motherly feelings, to abstain from covering themselves with furs and skins, derived from tortured animals; (b) to expose the thoughtless and abominable fashion of decorating hats with plumage torn from the bodies of birds; and (c) to preach that the killing, shooting, chasing and trapping of animals are inhuman.

8. (a) To cleanse the medical profession from sin against lower animals by devising, with the aid of modern science, harmless ways of experimenting; (b) to stand for the total abolition of vivisection with its processes of burning, branding, poisoning, suffocating, freezing and maiming helpless creatures; and (c) to create a public desire to find, through advanced science, a proper substitute for vaccination which sows the seeds of disease in healthy bodies and compels animals to undergo the pain of having vaccine lymph rubbed into cuts in their flesh.

9. (a) To urge the use of mechanical conveyors in mines in all countries instead of the use of pit-ponies with painful and unnatural underground life; (b) to reform modern farming methods by preaching against the destruction of male calves, male kine, cockerels, etc., and against snatching away the calf from the cow which lows piteously for it; and (c) to plan a system of farming in which farm animals can live a full, unmolested life, providing manure when they are alive, and skin, horn and flesh for manure after their natural death.

10. (a) To awaken the moral consciousness of all races and nations against the prevailing world-wide system of exploitation of animals in the meat trade, in the fur trade, in the hunting field, in the barn-yard and in research laboratories; (b) to create world opinion for humane food, humane dress, humane sport, humane medicaments and humane pursuits by eliminating all avoidable and unnecessary killing and cruelty; and (c) to establish a World Co-operative Commonwealth in which men with domesticated and wild animals can participate in a system of tolerance and goodwill for common benefit.

In Britain, about 4,600 veterinary surgeons look after her 200 million domestic animals (3½ million dogs, 5 million cats, 6½ million cage birds, 200,000 horses, 100 million poultry, 45

million cattle, sheep and pigs, a vast number of hamsters, white mice, etc.) The statistics of domestic animals in all countries should be collected, and their condition should become known to all. An important task before all animal welfare societies is to create a new conscience in the minds of people throughout the world. The highly advanced science of today, if constructively used, can produce all necessary protein for food and help humanity to lead a harmless life. It can also produce chemical meat for animals and use its knowledge for domesticating wild animals. Many experiments have shown that through trust the behaviour of wild and ferocious animals can be changed. When all races and nations have achieved freedom, security and peace under a new international order, the opportunity will certainly arise to strive for the liberation of subhuman creatures on a world-wide scale.

The Bridging of Two Worlds

Gradually by the experiments of some people a bridge is being created between the human world and the animal world. The astonishing thing is that it is being done not by any mysterious power, but by understanding, sympathy, trust and the knowledge of animal psychology. There have been enough experiments by now to compel us to revise completely our opinion about animals; and it seems that a new civilisation will grow on the basis of the relation of comradeship between men and animals when all races and nations have become free and solved all their serious problems. It seems certain that Isaiah's dream of the wolf and the lamb dwelling together and of children playing with serpents will come true one day.

In *The Sunday Times* of July 24, 1960, Mr. William Collins, the publisher of Mrs. Adamson's book *Born Free*, says that at the invitation of Mrs. Adamson he went to Kenya to see Elsa, the lioness, and her three cubs. (The lioness was reared from early infancy by Mrs. Adamson and was returned to a wild life when it was three years old. But Mr. and Mrs. Adamson paid periodic visits to the area where Elsa lived and she always came back to them at call. She continued the relationship even after she had given birth to three cubs and had introduced the cubs to Mr. and Mrs. Adamson.) He writes: "I had scarcely been an hour in the camp when Elsa

came bounding out of the bush and was introduced to me. Behind her I saw three small pairs of ears and eyes, studying me through the long grass." The pictures from Mrs. Adamson's book, published in *The Sunday Times* of March 6 and 13, 1960, show the familiarity and friendliness which can be established between man and beast. There is another instance of a similar experiment in Britain. Mr. James Walton, of Chester-le-Street, County Durham, has tamed lions, leopards and tigers. In the introduction of his book, *How to Tame a Tiger* (a Panther Book), which is full of interesting pictures, he mentions about his animals that on many occasions they could have easily killed him but they never did so as there was mutual trust.

The Liberation of Animals

The news of the death, in 1960, of Elsa, the famous lioness, who was reared by Mrs. Joy Adamson, the wife of a game warden in Kenya, and who, even after being made free, used to come with the cubs from the forest to see her, was very saddening. Elsa was only five years old but her life was historic inasmuch as it showed very clearly that there was something common in men and animals and that they could establish a very close relationship. The pictures of Mrs. Adamson and Elsa playing together, published in some newspapers in this country, revealed the power of trust and understanding that could bring the living beings together.

It is time that we completely changed our ideas and views about animals. Wolfgang Köhler, in his *The Mentality of Apes* (a Pelican Book) says that two chimpanzees used to throw slices of bread to the fowls, and then watch them feed. It was not an aggressive throwing at all, but a quiet strewing of the bread, while looking at the fowls attentively. He repeats that he was not prepared for an experience of this kind, and mentions that chimpanzees sometimes share food among themselves.

It seems certain that in the near future all peoples will be free, the suppressed peoples in semi-feudal countries will be liberated, the common people will achieve power everywhere, and the standard of living will be substantially raised in all parts of the world. When all these have taken place, the time will be ripe to take up animal welfare work on a world-wide

scale and to liberate the subhuman creatures by eliminating every form of unnecessary and avoidable cruelty. The animal welfare societies in different countries are preparing the way to that consummation. Science will be at our disposal to solve our protein problem without killing any creature, and to provide wild animals in the reserves with chemical meat; and there will be a well-developed science of animal psychology to help us in domesticating wild animals so that they may have certainty and security regarding food and shelter.

There are many animal welfare societies in the West. The activities of the societies in Britain are highly praiseworthy, and Africa, India and other countries can learn much from them. An appeal should go to the African Governments and peoples to have a planned policy regarding the animal reserves and also a policy for stopping indiscriminate destruction of animals. It will be a sad thing if the African countries follow the way in which the Arctic whale, the North-American bison, and other animals have been exterminated. The tribal faiths in Africa have great ideas about the unity of life, defining the relationship between men and animals. Since the time of Buddha, India has preserved a great tradition of animal welfare; and the callousness about animals in present-day India may mainly be due to poverty. It is interesting to know that the Secretary of the Ahimsak (one who follows non-violence) Party observed fast in 1960 as a protest against the shooting of a tiger by the Duke of Edinburgh in Jaipur. An Act for the Prevention of Cruelty to Animals has been passed by the Indian Government, but it would not be an offence under this Act to kill an animal in a way required by a religious community. Ceremonial killing is a delicate problem in India, and it is the duty of religious and humanitarian societies to create public opinion for abolishing ceremonial killing. As soon as the idea of comprehensive animal welfare catches on in the communist countries, the progress will be very rapid because of the planned way of accomplishing things on a nation-wide scale.

The curse of millions and millions of animals who have been ill-treated, tortured and killed since the beginning of human history is upon the human race, and the atonement for us is to be humble and understanding, and to make as many creatures as we can happy and secure. We must not

behave with animals in a way which is beneath our dignity. For instance, angling is very mean indeed because of the deceit, trickery and tempting involved in it; vivisection is horrible; hunting for pleasure and sport is against our moral nature; and ceremonial killing goes against true spirituality. There cannot be a real civilisation without the recognition of the sacredness of life and without a non-violent mode of living. Such a civilisation has not yet been founded in the East or the West. *Daily Mail* said editorially on December 24, 1960: "Man is not the only inhabitant of the earth. The lower creation, so helpless before him, has as much right to its own existence."

Co-operation of Men and Animals

The People of December 16, 1962, published, under the caption "Impossible, But it's Really Happened", a picture of a cat with two mice. They shared the hearthrug provided by Mr. and Mrs. Martin in their house in Scarborough, on the east coast of England. Many animals are taught tricks to amuse us in circuses and shows. Why should they not learn to do useful work and co-operate with us? *Daily Mail* of January 26, 1963, tells us about Johnnie Schmidt who is an eight-year-old, 3 ft. tall rhesus monkey; he drives a tractor, rounds up sheep, musters cattle on horseback and cleans fleeces on the farm of Mr. Lindsay Schmidt at Balmoral, 220 miles west of Melbourne in Australia. When very young this monkey used to imitate everything that Mr. Schmidt's children did, and he thought perhaps the monkey would like to imitate farm work. Now Johnnie, after breakfast, goes to work with Mr. Schmidt, and coming back in the evening takes his dinner with Mr. Schmidt at the same table. He prefers milk, fruit, nuts, water melon and a few sweets for his dinner. The story of Johnnie shows the immense possibility of establishing new relationships between men and animals. When the intricate human problems have been solved, we shall be in a position to think about this relationship on a world-wide scale. Meanwhile we should expand animal welfare work through individual and group efforts in every country, and remember the dream that Prophet Isaiah dreamt long ago about the commonwealth of men and animals.

A Substitute for Vivesection

Cruelty and killing involved in vivisection have morally

shaken many people who are against the molestation of living beings. We are told that vivisection is needed for essential research and medicaments, and that in the interests of the human race the subhuman creatures have to undergo suffering. It is generally upheld that people can give up cruelty and killing for food, fashion and sport by finding out suitable substitutes, but vivisection which is needful for research and medicaments can have no substitute. We have always thought that scientists by means of their intelligence and knowledge can discover an alternative to vivisection, if they have a moral outlook based on the oneness of life, and are determined to find out a harmless way of research and medical treatment.

It is a great relief to read the article "A Ray of Hope", by Michael Fryer in *With Sword and Shield* of November-December, 1964, and to know about the research work of Dr. S. T. Aygün, of the Agricultural Faculty at Ankara University in Turkey. The Doctor claims that tissue culture can replace 95 per cent of all animal experimentation. If other scientists take as much interest in replacing vivisection as Dr. Aygün has taken, then we can hope that ultimately experiments on animals will cease. The Doctor obtains living tissues from chicken embryo and from abattoir by operation and these tissues are kept alive artificially. Tissues can be obtained by minor painless operation on animals and on men who want to donate tissues, but the ideal should be to discover an absolutely harmless alternative to vivisection. Replacement of vivisection will be easier when a moral outlook will be created, and industries, research, etc. will be completely in the hands of Governments based on common ownership in which there is no profit-making.

The Live-bait in Angling

If we are thoughtful, we will find that angling is a most cruel and treacherous act. An innocent creature that lives in its own environment is tempted by a bait, tortured by a hook and then either promptly killed or made to suffer the pain of a slow death in an alien environment. I feel sure that anglers who are generally peaceful, nature-loving people will give up the cruel act when they seriously think about it and know that it is really worse than factory farming. This cruelty takes an extreme form when a tiny living fish is used as a live-bait and dangled in the water with its backbone

pierced by the big hook, in order to catch a pike. We bring the ordinary and extreme forms of cruelty involved in angling to the notice of those who are campaigning against factory farming, and appeal to our readers to think about the problem of angling seriously. About the live-bait method of angling, Roger Moody says in *Free-Range Journal* of May, 1965, published by the West of England Campaign against Factory Farming: "How a man fishes has, for generations, been a private act—a sort of personal contact between him and nature. If the atrocities caused by live-baiting are to be stopped, then it will be through the wisdom and humanity of the anglers."

The Wrongness of Factory Farming

There is a little mercy in man when he allows animals to live naturally for some time before he kills them to serve his own purpose. But the selfish nature of man is at its worst when he resorts to the forced rearing of animals and birds by compelling them to live in unnatural conditions and eat food mixed with drugs, so that they can grow fat or produce eggs abundantly to satisfy his greed and to yield him the greatest amount of profit.

Do animals which are kept in a particular condition from their very birth, and unaware of any other condition, suffer from the pain of confinement? One wonders how a child will fare if it remains imprisoned from its birth in a tight compartment. The love of life is very strong in every living being, and a life makes the best of any situation in which it is. But it is wrong to deprive an animal of its natural self-expression by giving it unnatural food and by providing it with unnatural environment where it cannot have any scope for play or receive any affection from anyone.

The acceptance of foods produced through forced rearing is the sign of a morally unhealthy society. Mankind should not have any inordinate desires; we should strive for a rational and moral mode of living while seeking food, clothing, shelter, sport, amusement, relationship and culture.

The profit motive in a free economy with harmful advertisement techniques tends to shun moral consideration. When people are left absolutely free to choose their own ways, the system of money-making can have practices which are cor-

rupt and unspiritual. Firstly, society must have a moral foundation, and secondly, production and distribution should be for the satisfaction of real needs, and not for profit-making. These two conditions have not yet been completely fulfilled in any way.

What steps should we take to eliminate the cruelty and torture involved in the broiler-reared meat and poultry, and battery-produced eggs? How can we liberate the veal calves that are kept from birth for three months in narrow pens or crates with their heads tightly tethered and allowed only to slide up and down? How can we free the Barley Beef Calves which suffer from the same torture as the veal calves for a longer period of eleven months before they are slaughtered? How can we save the broiler chickens mercilessly crowded together for nine weeks and then slaughtered? How can the battery hens be rescued from confinement in small cages in which they cannot stretch their wings? How can the pigs kept on cement floors with insufficient room to move be made free?

It is most essential for us to re-educate ourselves with the idea that the life is the same in all beings, and feel that the reverence for life is the basis of ethical living and demands the renunciation of cruelty and killing. The extension of the Food and Drugs Act of 1955 in Britain for the compulsory marking of broiler and battery produce can be a check to both consumption and production. Strong public opinion has to be created against the horrible cruelty involved in factory farming, and the press and platform have to be methodically used for this purpose. While the rearing of animals in natural conditions and the using of the humane killer are essential so long as meat eating remains prevalent, people should be systematically told about the available vegetarian substitutes for protein and morally persuaded to seek radical reform in food, fashion, sport, medicaments and research.

Vegetarianism and Population

In the summer of 1965 the eighteenth World Congress of the International Vegetarian Union was held in Swanwick, Derby, England. About 400 people from different parts of the world came to the Congress. Mr. Geoffrey Rudd, general secretary of the Congress, said that if people gave up meat

diet and resorted to vegetarianism, then the world would be able to support five times its present population, and that it would be more economic to produce vegetables than meat. We hope that thinkers and statesmen of all countries will pay heed to his utterance, and strive to introduce necessary food reform in their countries. An experiment made in England by Edward Carpenter showed that only half an acre of land per person was necessary for vegetarian food. It is known that for meat diet more than two acres per person is required.

Reverence for Life

The feeling of unity with all lives spontaneously creates a spirit of reverence for all forms of life. All living beings have the same love of life and earnestly seek their own security. The main instincts function equally in human and subhuman beings. It is beneath man's dignity to torture or destroy living beings for food, fashion, sport or research. Proper attempts should be made to create a social situation in which undesirable and harmful forms of life cannot come into being.

The more we mix with the subhuman beings in a friendly manner and observe them closely, the more we marvel at the features of their behaviour which are akin to ours. In the *Weekend*, December 28, 1966—January 3, 1967, Ronald Camp has written an interesting article under the caption "Animals Can Fall in Love", giving some striking instances of the behaviour of certain animals. For five years a spaniel and a terrier continued meeting every day and playing together in the fields; when the spaniel became blind, the terrier used to take her out every day and after playing together bring her back to her home; when the spaniel died, the terrier remained steadily on her doorstep and had to be dragged away from there.

A male stork and a female stork lived with their brood in a nest on the roof of a house in Austria; just before migrating to North Africa for the sun, the male stork became wounded and was unable to fly; the female stork with her young flew away to North Africa and some villagers out of compassion carried the wounded stork to a Zoo; the female stork, leaving the young in safety in North Africa, flew back and she was seen close to the cage of her mate in the Zoo.

The naturalist Maurice Burton says that a female goose with an injured wing started on her journey by walking from Central America to Mexico, and the male goose flew above her showing the way, and they together covered a distance of about five hundred miles. In Orange Park Zoo in South Africa, when a chimp had some grit in her eye, the other chimp, her friend, was seen to raise her eyelid, remove the dirt from the eye and give her a kiss. At Chester Zoo a lion and a dog were friends for five years; when the dog was taken away, the lion became broken-hearted and died.

If a world public opinion is created today to promote reverence for life, then with the help of modern science and organising ability we shall be able to establish a new relationship between men and animals and give up all cruelty and killing. Professor S. J. Pirt, the head of the Department of Microbiology, Queen Elizabeth's College, London, visualises a time when the cells of animals and plants, bacteria and yeasts will be widely cultivated to increase our knowledge and to serve our practical purposes. We can hope that tissue cell cultures then will be producing in abundance meat for consumption, and there will not be any need for destroying animals for food. Tissue cell cultures instead of animals are now being extensively used for drug tests and research on cancer. If scientists are earnest and if we have strong public opinion, then we can hope that vivisection can be eliminated, and all tests and researches can be undertaken by means of tissue cell cultures. We can think now that artificially produced meat can solve the protein problem of humanity and thus enable mankind to lead a harmless life. Science is at our disposal today to help us to build up a new civilisation on the basis of reverence for life.

Professor Haldane, who was a well-known biologist, once said that a day would come when man's sense of unity with all forms of life would become very intense, and not to speak of killing animals, man would even give up killing plants and science would help him to lead a harmless life. In an article entitled "Our Brethren: the Trees" in the *Religious Digest*, October-December, 1966 (edited and published by K. Ramachandra from Jayanthipura, Talangudi, Ceylon), there are some sublime sayings of Mahatma Gandhi, as recorded by Mira Behn. Once Gandhiji wanted a few tree leaves for the

gut of the bow in order to card some cotton and make slivers. Seeing a large bunch brought to him he was pained and said, "Only a few leaves were necessary . . . How deeply it pains me that people should pluck those masses of delicate blossoms to fling in my face and hang around my neck . . . Trees are living beings just like ourselves. They live and breathe, they feed and drink as we do, and like us they need sleep. It is a wretched thing to go and tear the leaves off a tree at night when it is resting." We must be circumspect. We should keep before us the principle of eliminating every form of unnecessary and avoidable cruelty and killing, and strive conscientiously to go as far as we can with our ideal. We shall then see that we can go a long way indeed.

A Cruel Industry for Fashion

In 1966 about 281,500 baby seals and 58,000 adult seals were killed mainly for furs and also for fat in the North West Atlantic, off the coast of Labrador and Newfoundland and in the Gulf of St. Lawrence in Canada. A similar killing took place in the early part of 1967. It is said that in 1966 about 20,000 seals were skinned alive; the same number must have been skinned every year. It is pathetic to see the mother seals nuzzling the dead baby seals. The old way is to kick the seals to death; the new official way of killing is clubbing and shooting.

London is known to be the international centre for furs. From the seal industry garments and other articles are produced and millions of pounds are earned by firms in different countries. This cruel industry thrives on fashion and prestige. If men and women refuse to use furs, then this industry based on extreme cruelty will stop. Three steps should be taken: (1) appealing to men and women not to use animal furs, (2) appealing to manufacturers to produce synthetic furs, and (3) appealing to sealers to resort to humane killing under the supervision of government officials in seal areas until the industry is completely stopped.

Life's Affinity with Life

Every form of life has a sense of affinity with every other form of life. This sense of affinity remains suppressed owing to frustrations arising out of the struggle for existence, and the lack of the legitimate expression of the instincts. But the

sense of affinity with all lives is proved again and again by our sympathy, compassion and fellowship, and by the unique friendly relations that animals, ordinarily inimical to one another, establish among themselves.

Certain revealing stories with illustrations were published in the *Sunday Express* of October 3, 1965, January 30, May 8, and November 20, 1966, and March 5, 1967:

On a carpet in the living room of Mrs. Margaret Warrington, wife of the Curator of Birmingham Botanical Gardens, Potter the fox and Sooty the kitten used to play together. An owl and a young Cairn terrier were the best of friends in a garden at Launceston, Cornwall. In the home of Mrs. Myra Turner in Queen's Gardens, Brighton, Primrose, the tabby cat, and Bob, the budgerigar, were friends and took lunch together. In a family in Risskov, Denmark, a friendly cat had full access to the cage of a love-bird. About a cat and a little mouse, the pets of a Seven Kings (Essex) family we read: "The cat allows the mouse to climb all over it. Even to ruffle its whiskers and sit between its paws."

Daily Express of June 12, 1967, with illustration, tells us that lioness Sheeba, 16 months old, and Titch the mouse, belonging to the Clews family, at Southam, Warwickshire, play together. *Sunday Mirror* of April 30, 1967, showed the picture of the pram of the baby of Mrs. Mary Cawley, of Longleat, Wiltshire, in which were a two-month old bear and a lion cub with the baby. In *Daily Mail* of October 17, 1968, "Vision Story by John Spicer" tells us that in the family sitting room of Mr. and Mrs. Leslie Clews, of Southam Farm Zoo, Warwickshire, two nearly full-grown lionesses and a half-grown leopard used to be at large before their baby was born; the pram of their baby was a Noah's Ark with a baby, a chimp and a duck.

Woman's Weekly of November 30, 1968, wrote, with illustrations, about the eminent naturalist Ivan Tors, "who keeps over 600 animals on his 260-acre ranch in California," in which "friendships have flourished between such unlikely companions as a python and a chimpanzee, a lion and an elephant, a tiger and a fawn." It should be noted that Professor Konrad Lorenz found types of fish, both individualist and sociable, practising peaceful co-existence on coral reefs,

although we humans could not yet achieve it. Experts say that dolphins are superior in intelligence to apes, and they help one another and help to rescue drowning men.

All these instances are very significant indeed. They prove clearly that all animals can be domesticated and thus saved from the uncertainty of food and the constant fear of death, in the forest life. They also prove the truth of life's affinity with life, and we can now visualise in the light of Isaiah's dream a co-operative commonwealth of men and animals.

At the Vedanta Movement Branch centre in Southfields, South London, one of our members established for a short time something like a little zoo with three dogs, two cats, one hamster, three mice and several fish. It was an opportunity to me to learn from these animals. I clearly saw that we all, humans and subhumans, had the same urges of instincts, the same love of life, the same hunger, the same fear, and the same desire for sport and companionship. All of these animals had the necessary intelligence to preserve their lives just as we have, but they had not the power of abstract thought and the free manipulation of the two hands as found in man. It was wonderful to see every evening Suja, who was formerly a stray male cat, licking for a long time Sindhi, a mixed Manchester terrier female dog. It is very gratifying to see Ming, a mixed tortoise-shell Siamese cat, Twinky, a Corgi male dog, and Bobby, a mixed Manchester terrier male dog, living, eating, sleeping and resting together. Bobby was a stray dog who was found on Wimbledon Common. He was surly and ill-tempered, but right food and kind treatment changed him and he became friendly and docile.

Sindhi, the mixed Manchester terrier female dog, came from the London Centre to live at our headquarters in Bath-easton Villa, Bath. Then arrived Tangie, a black kitten, from a house in London. They were carefully kept apart. One day, within three or four days of their being in the Villa, they were on two sides of a glass window. Out of curiosity, I asked my friend, who was looking after them, to open the window. As the window was opened, the dog and the cat looked at each other. Then the kitten steadily came forward and touched the nose of the dog with his own nose. We were amazed; the animals, however, were kept separate. It was noticed that occasionally they used to touch each other's

nose from the two sides of the fence that separated them. One day Sindhi went out from the fence and ran to attack Andy, a tabby and white male cat, who was a friend of Tangie. We ran anxiously after her and what we saw was most astonishing. Suddenly from the side of Andy came Tangie running towards Sindhi and stood up on his hind legs and so stopped Sindhi from reaching his friend; meanwhile we went and caught hold of Sindhi.

Animals seem to have peculiar insight. Once Tangie was very ill, and the vet. said that his life was in great danger. When he was passing through a crisis, it was seen that Andy and another cat were seated outside the room where he was ill. The cats were not seen there when the crisis was over. At our London Branch Centre, the two dogs, Twinky and Bobby, always bark when anyone knocks at the front door or rings the bell, or anyone unknown comes in. When one of us was very seriously ill, and ambulance men rang the bell and entered the house, there was silence; the dogs did not bark at all. It is certain that there are many interesting sides of animal life still unknown to us, and in the future, research will reveal many things in their lives, which will be astonishing.

All the instances given above should compel us to pause and think. Man should feel guilty of the terrible exploitation to which he has subjected the subhuman creatures. There must be the liberation of animals, and all their sufferings should be removed. We know that the liberation of the human race is not yet complete, and millions of men, women and children are passing days in horrible agony. Our attempts to liberate the human race and to liberate the subhuman creatures can continue side by side.

Lessons from a Dog

Sadhu was one of the animals by studying whose behaviour I verified some of my convictions about the unity of life. He was a Welsh corgi, belonging to the Secretary of the Vedanta Movement, and lived in our London centre for some years; he passed away naturally as a result of his illness in July, 1961. (Sadhu is a Sanskrit word meaning a good man.)

The first lesson I have learnt from Sadhu is that animals

are not naturally inimical to one another. He became very friendly with a kitten which was brought to live in the house, and it was a joy to see the cat and the dog living, playing and sleeping together. It has been observed that many kittens do not kill mice until they have seen the killing by other cats. Every animal has a sense of affinity with every other animal, and when suitable conditions are created, animals can be friendly to one another. The second lesson I have derived is that affection and sympathy are sought by all creatures. During my stay in London it was customary for Sadhu to come to me every morning to show his affection by licking and to be petted in return. During his last illness he became very weak and scarcely moved from his bed for some days; but when I went to the London house and he heard my voice, he with great difficulty came to see me. He had become very thin, and came as if to say: "See what has happened to me." The third lesson I have derived by closely observing him is that life is one, and the instincts of self-preservation, sex, will-to-power and companionship are the same with men and animals, and our oneness with animals is revealed when the veneer of conformity and so-called culture is removed. Some thinkers of the Upanishads came to the idea of the oneness of life by observing breath in every creature.

The fourth lesson is that animals have a sense of propriety and understanding. Sadhu sometimes created annoyance by barking too much. He would go round and round and bark when anyone sneezed; he also barked when visitors came. But the most extraordinary thing was that he never barked at the time of our meeting or meditation class. He was asked to remain quiet in his room and he obeyed on such occasions only. I remember his keen and penetrative look when an anxious talk was going on about his condition intimated by the vet. He seemed to have known that it was something concerning his illness. The fifth lesson is that animals cannot be compared to children because animals know how to look after themselves, have intelligence and possess a fair knowledge of the geography of their environment. After a long interval when Sadhu came to our headquarters at Batheaston Villa for the second time, he walked independently from the bus stop to the right door.

The sixth lesson is that good behaviour towards animals

brings out goodness from them. Animals have absolute trust in those who genuinely care for them: Gurdjieff suggests that the cultivation of love can fruitfully commence with the loving of animals. Punishment is as bad for animals as for humans. The distinct traces of the love of freedom, and the choice regarding things and places can be observed in animals. It is untrue that only eating, sleeping, procreating and fearing are common to men and animals. Affection, companionship and the joy of play are sought by men and animals alike. The seventh lesson is that animals in special circumstances can show unique loyalty to the humans. Thinking about the instances of such loyalty of animals, man should become kind and considerate to all subhuman creatures. The animals are helpless and for their very existence they have to depend on man. To them man should never do anything which is beneath his dignity. I noticed how Sadhu used to tease his owner for titbits because he had a sense of loyalty and reliance; but of others he never begged food and drink in the same way. When left alone he chose his owner's room and lived an unusually quiet life. The eighth lesson is that animals can be as jealous as men and women, and any kind of favouritism or partiality in our dealings with animals is as bad as our partial behaviour with men and women. Favouring and feeding some animals in a special way is closely observed and disliked by other animals when they all live together. All living beings like to be wanted. Favouritism, the want of affection, and a narrow scope for self-expression create jealousy both in men and animals and make them quarrelsome.

The penultimate lesson is that there is no pain exactly at the time of death. In the case of Sadhu as well as in other cases of animals and humans I have observed that death comes with the stopping of breath and one or two reflex movements, without creating any sign of pain. People should not be afraid of death; the fear of death is due to the ignorance about the phenomenon of death. The Freudian death-instinct implies a genuine longing to return to the source from which life emerges. Death, then, is instantaneous emancipation; it is the end of the ego that craves to link itself with the past through memory and with the future through hope; it is identity with the universal. The final lesson I have learnt from Sadhu is that the love of life is common to all creatures

and that no life should ever be despised. Exploitation of any life for food, fashion or sport is sinful. We should always keep before us the principle of eliminating every kind of needless and avoidable cruelty and killing. We read in the Indian epic Mahabharata: "Just as life is the most desired object to one, so it is the most desired object of all beings. The seekers after truth, applying the same standard to all as they apply to themselves, show kindness to all creatures."

Lessons from Two Cats

A time will come when the history of the subhuman creatures will be narrated with as much sorrow and remorse as we feel today in narrating the history of slavery and of the oppressed peoples of the world. It is possible that the gross exploitation of man by man will cease by the end of this century, and then the human consciousness will be fully awakened to put an end to the exploitation of animals by man. Thoughtlessness and the hard struggle for existence have made mankind oblivious of the terrible suffering of the subhuman creatures, but the time is coming when man's consciousness will compel him to think seriously about his behaviour towards animals. By intelligently and morally using his scientific knowledge, technical ability and organising power, man can today be able to solve not only his own problem of food, clothing and shelter, but also the problem of the food and shelter of the subhuman creatures. He can then be able to usher in a real civilisation from which all avoidable and unnecessary cruelty and killing have been eliminated, and in which the liberation of man has been achieved side by side with the liberation of animals. The two cats about whom I am going to write stirred my conscience, made me conscious of the problem of the subhuman world, and led me to think about a civilisation which would be based on the principle of the oneness of life.

Tibby and Boo were two ordinary cats; there was nothing unique in them. The observation of their lives and behaviour deepened my idea of the unity of life, and evoked in me a sense of responsibility towards the subhuman creatures. Too many details of daily life do not allow us to understand deeply life's oneness, nature and process; and the conventional ways of life tend to make us narrow and thoughtless. But the pet animals' life with its simplicity and unsophisticated ways

can reveal to observing people the phenomena of life in its nakedness, bereft of all conventional encrustations, and can show to them the nature and process of life, based on pure instincts, more easily and more thoroughly. The two cats showed me very clearly the naturalness of life, and made me think more seriously than before about the artificialities and sophistication which have covered the life of human beings.

It was a member of the Vedanta Movement who brought Tibby with him from Essex to our headquarters at Batheaston Villa. A long-haired, amber-eyed tabby-kitten, she was beautiful and full of dignity; our Secretary accepted her with great delight and we all became fond of her. During the first few years of her life with us she was under the care of our Secretary, and during the last few years our Assistant Secretary looked after her. She was ten years of age when she died of heart-failure in September, 1963. Her beauty and dignity struck everyone who saw her; once when she fell ill and the veterinary surgeon came to see her, he said with admiration: "My!" Boo was a short-haired, green-eyed, sturdy, black cat whose eyes glowed in the dark. He had been left in the cellar of a deserted house and was rescued by the Royal Society for the Prevention of Cruelty to Animals, from whom he came to the then owner of Batheaston Villa, living in the Wing. After the death of the owner, Boo was living alone in the Wing under the care of a friend of the owner. One day he came to the Villa and refused to go back to his house. Our Secretary thought of Tibby and feared that the two cats might not be friendly, and when she firmly asked Boo to go back, he attacked her. He had to go back to the Wing but it became clear that he was seeking a house where he would not be lonely. After a few days our Secretary arranged for bringing him in, thinking that as he belonged to a friend of ours he should have a place in the Villa to live happily. The two cats were not friendly, but gradually learnt to tolerate each other. Boo used to go every evening near the hedge between the two houses, and laying himself down looked eagerly at his previous home, evidently waiting for his owner to come and take him. (His owner had died in hospital.) He continued doing this for a long period of time, and it was pathetic to see him in this mood of unhappiness. Gradually he gave up the practice, and settled down in his new house. Domestic

animals dislike loneliness, and we noticed the same desire to have a home in an old cat whom we called Muni and who lived for some time in our London Centre. Boo lived in the Villa for more than six years and died of fever in January, 1962.

Tibby and Boo were not pedigree cats; however, their spirit of independence was very striking. Both of them were friendly cats; Boo was "doctored" and quiet-natured; but if anyone made a fuss over Tibby for too long, she would give either a bite or a scratch and run away. People sometimes refer to pregnant and mother cats as "queens"; sometimes I called Tibby the "Queen of the Villa," although she was a "doctored" cat. These two cats' independence, self-sufficiency, the regular habit of cleaning and washing themselves, the way of defecating and urinating outside when they were well and free amazed me. Their intelligence was evident in the way they jumped: before giving a long jump they used to pause, look carefully at the point they were aiming at, and measure the distance by close observation. It is well-known that cats are independent creatures, inclined to manage their affairs themselves; they can be very intelligent and responsive. Those who have studied cats say that no need for punishment arises if they are brought up well, and that they seem "to develop a fair sense of what is right and what is wrong" when they are properly looked after. The alertness of Tibby and Boo is unforgettable, and from watching their nature and ways I could imagine what the lion, tiger, leopard, jaguar and cheetah belonging to the same family were like. Most probably the ancient Egyptians first domesticated the cat, and since then he has remained a friendly pet to the human race. But I feel sure that all members of the felidae family will behave in the same manner as the pet cat, when they are domesticated, and this is substantiated by people who have tamed lions and tigers.

It is not at all true that animals' interest lies only in eating, sleeping, procreating and fearing. The two things they want most along with the satisfaction of their physical needs are sport and affection. Both Tibby and Boo liked play and understood a joke. Sometimes I used to roll Boo from one end of the room to the other. He liked this rolling on the polished

wooden floor, asked for it, and went on enjoying the play for some time until he got tired of it. Tibby used to go near the door and asked me by mewling again and again to open the door for her. I used to open the door slightly and then, when she would be about to go out, shut it. She understood the joke and went round and round my feet, purring. They used to play with balls, paper balls, string, etc. It is evident that subhuman creatures want recreation and sport, and they resort to these cheerfully when they are well fed, have no ailment and live in a friendly environment.

The longing for affection is there in every form of life. Every life seeks to be wanted and longs for companionship. All animals, large and small, have a deep emotional life. Animals love not only those who give them food and look after them, but also those who are friendly to them and can inspire trust and confidence in them. This was noticed in Tibby and Boo in their relationship with all members of our community. I, for instance, did not feed or look after them, but almost every day they came to show their friendliness to me. Occasionally, they used to pass the night in my room and used to greet me early in the morning. There was no desire for food in them at that time; they longed for affection. That animals have a deep emotional life is not generally recognised. Fortunately, the scientific study of animals is gradually revealing it. Dr. Vincent Dethier, Professor of Zoology and Psychology at Pennsylvania University, is of the opinion that insects possess primitive forms of emotion, although their brains are as small as a pinhead. It is time that we changed our opinion and outlook on animals. Companionship is sought by animals just as it is sought by man. Here we find how the behaviour of men and animals is alike. Cats and dogs like to be on the laps of those in whom they have trust and confidence and can sleep on the laps with perfect abandon and without anxiety and fear. It can be said that every life has a vague sense of affinity with every other life; when there is trust and confidence animals of different species can live together happily, and animals can be friendly even to people who do not take care of their physical needs. Tibby and Boo had a community sense, liked to be with the members of the community, followed some of the members when they went to work in the garden, and sometimes climbed

trees to show off. Side by side with the longing for affection and companionship, there is the love of life in all living beings. The more we think about it seriously, the more inclined we become not to do harm to any living being, or to use any life for our purpose by cruel or coercive means.

There is a sense of discretion in animals. This I have proved again and again by studying the nature of Tibby and Boo. On rare occasions I have seen Tibby and Boo mildly punished but they did not at all remember this punishment, because of their sense of trust and confidence. Normally they would not have gone to a person who had ill-treated them only once. I was amazed to find that when they were hurt unintentionally, they realised it and did not mind the hurt at all. Animals do not mind if they are punished for a fault by those who are affectionately disposed to them. But we must remember here that every kind of punishment is bad, and harmless ways of correction should be discovered when we deal with animals as well as men. I noticed that Tibby and Boo had rudimentary ideas of cause and effect. Tibby used to try to open the door by moving the handle, and Boo, when he meant to go out of the room, ran to the door if I rose from the chair. Both Tibby and Boo had a wonderful idea of time; just at the appointed time they used to appear to take food. They knew the boundary lines of the Villa's five acres of land, and had a good sense of local geography of places with which they were concerned. No animal can live without the needful knowledge of its environment. The more we know the ways of living beings, the less we feel inclined to despise them.

Boo was always reliable and we never feared to handle him. But at times Tibby was unreliable and we had to be careful about touching or handling her, and had to tell people who liked to fondle her about her temperament. But on one occasion at a critical moment Tibby showed that she could be very good indeed, and her good behaviour strengthened my conviction that the nature of all living beings is intrinsically good, and that it is frustration of various kinds that distorts the natural goodness. A little boy, the son of a friend of ours, was at our headquarters with his parents, sister and brothers. He was playing in the room and we were all busy talking to

one another. Suddenly Tibby entered the room without our knowledge, and the little boy at once went to her and took her in his arms. We never dared to take her in this way and were frightened to see her in the little boy's arms. But, most amazingly, Tibby remained absolutely quiet so long as the child, quite unknown to her, held her to him. It seems that somehow she felt the innocence of the child and decided to remain harmless to him. Goodness is there in all creatures; it may be suppressed but it cannot be destroyed. The difference between good and evil is that evil can be destroyed, but goodness cannot be destroyed, although it may remain suppressed for a long time. It is said that many kittens do not know how to kill mice until they have been taught to do so. Both young and old cats can be good playmates to children, and the cultivation of love can fruitfully begin with the loving of pet animals, since one can be fully sure of a favourable response from them.

Both Tibby and Boo had a real will of their own, and a love of independence especially to choose the places for sleep and rest. Each animal is found to be a personality having his choice, will and peculiar ways. Comfortable places for Tibby and Boo's sleep and rest were made with boxes, blankets and papers, but they would use them only if they chose. Many times they would choose a very hard chair for sleep, leaving aside their comfortable beds, and settees and chairs in the room. If they were brought to a comfortable place, they used to leave it and go back to the hard place of their choice. They did not like to sleep in the same place or in the same room for many days. Perhaps it is the expression of the instinct of self-preservation in the wild life so that no track could be left for inimical animals. Cats, when left free, like to lie on newspapers, beds, chairs, mats and warm places, but their sleeping quarters have to be scrupulously clean.

My own impression is that animals are not normally greedy. Perhaps in them there is a natural repulsion to stuffing the stomach unnecessarily. When Tibby and Boo were well fed, what they really wanted was a place for rest. Many times when they were given milk or cheese, they did not care to eat at all. In poor countries, or in countries in which animals are not properly taken care of, hunger makes them crafty and they

always try to steal food. This is true of men and women as well, for moral principles cannot be followed on an empty stomach. Wants make character faulty, and this is true of both men and animals. Generally cats and dogs are taken to be greedy, and housewives keep emetics for their pets; but I have not found cats and dogs greedy. It is true that they can be spoiled.

There is a population problem in the world because of the lack of proper education and needful social organisation. Corresponding to it there is also a problem of animal population in every country. Just as pills can now be used by women for birth control, so suitable pills can be used by domestic female animals, if such pills are made available. Following this method, castrating and spaying of pet animals can be avoided. Regarding Tibby, the problem of spaying had to be faced. Spaying tells upon the nature and temperament of a female cat just as castrating emasculates a male cat. But spaying is preferable to getting rid of kittens by means of drowning which is not at all merciful or by means of a hard blow on the back of the head, which is taken to be less cruel. The nocturnal wanderings, a bad smell, and the problem of too many kittens are remedied now by "doctoring" the male cats. Tibby was spayed, and the occasional unreliability in her behaviour most probably arose as a result of her being "doctored." If pills for birth-control are administered to female cats, the number of kittens will be regulated, and the problem of killing kittens or removing a kitten from its mother too early will not arise. The same can be true of a female dog.

Both Tibby and Boo fell ill several times in their lives and veterinary attention was required. The infection of tuberculosis comes to cats from milk, and only pasteurised milk should be given to them. Animals become very sensible when they fall ill. They like to remain quiet in a corner. Here is a great lesson for us to learn from animals. When animals die of illness naturally, they seem to take death more calmly than the humans do. Here is another lesson for us to learn from the subhumans. There is fear in all beings; the basic fear is the fear of death. Tibby and Boo were afraid of unknown people, and used to hide themselves when new people came. Their fear reminded me of men's fear and of

the love of life in men. As men and animals have the same fear and the same love of life, it is clear that we all have the same life-force functioning in us. Some ancient thinkers of India recognised the oneness of life by observing the common vital process in all creatures. The recognition of a common power within men and animals led Sri Ramakrishna to worship a cat when he came to him in a chapel. Just as the acceptance of the common life in all creates a worshipful spirit in us, so the detached observation of the phenomenon of death can break our pride, produce a feeling of humility and create in us a sense of universality if we are sincerely thoughtful about the inevitable common end. The two cats gave me two great lessons through their life and through their death. The free and spontaneous expression of instincts in their life made me fully conscious of the common life underlying all forms of life. Their death brought to me the feeling of calm and universality through the recognition of the common end that is before all of us—the feeling which came to me at the end of the performance of the Tragedies of Shakespeare. I believe that if death is seriously taken notice of, human life will be spiritually transformed.

The most constructive lesson derived from the two cats is that life is one. To feel the one life in all creatures is an ecstasy. Such an ecstasy is demanded by our nature. Every life in an unfrustrated state has a feeling of unity with every other life. The important point is that this feeling of affinity, which is normally vague, can be evoked, and it is through evoking this feeling that man becomes spiritual, and the animals of apparently inimical nature can be taught to live, eat, drink and play together. The Non-aggressive Corner of the Moscow Zoo which I visited in June, 1962, revealed to me the possibility of a new relationship between men and animals and between animals of different species. There is a natural morality common to men and animals. It is based on the sense of the common life underlying all lives, and it does not depend on the size of the brain. It is through appealing to this sense of unity by various means that some animals have been domesticated up till now, and in future all animals can be domesticated. The more we feel this unity, the more shall we strive to promote a gospel of compassion for all creatures, to popularise an Animals' Charter for their liberation* in all

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countries, and to inculcate a system of education advocating humane food, humane dress, humane sports, humane medicaments and humane scientific research. The Bhagavad-Gita of India says: "He who judges of pleasure or pain everywhere by the same standard as he applies to himself, that lover of union is regarded as the highest."

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